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K Mayerne Turquet (Sir Theo)

A TREATISE OF THE GOUT.

Written Originally in the

French Tongue,

By *THEODOR TURQUET*, DE *MAYERNE*, Knight, Baron of *Aubonne*, Councellor, and chief Physitian to the late KING and QUEEN of *ENGLAND*.

Englished for the general Benefit, By Thomas Sherley, M. D. Physitian in Ordinary to his present Majesty *Charles* the II.

Whereunto is added, Advice about Hypochondriacal-Fits, by the same Author.

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THE EPISTLE TO THE READER.

Reader,

HAving perused this ensuing Treatise of the Gout, (which fell but lately into my hands) I found it not only so Ingenious, but so Solid and Useful a Work, that I thought it much pity, it should remain lock'd up from the knowledge of those worthy persons of our own Nation, which languish under the affliction of this torturing

ring Diſeaſe; *and therefore I have taken the pains to preſent you with it in our Native Language: I was the more encouraged to do this, becauſe both the* Principles *and* Method *which this worthy Author makes uſe of, are not only very rational, but conſonant for the moſt part with thoſe of my* own, *which I had aſſumed many years before I had a ſight of this Book; the uſefulneſs of which* Method *and* Principles (*though not in all particulars the ſame with my own, eſpecially the Medicines; yet having the ſame tendency*) *I can recommend by way of Analogy from my own practice, which hath been employ'd about the Perſons of divers of eminent Worth, Learning, and Dignity in this Kingdom; not only by way of giving eaſe in, and ſhortning the* Paroxyſm, *or* Fits *of the* Gout, *but by returning the Parts to their* Tone, Strength, *and* Vigour, *after*

ter the Fits *are past, and also by preventing the otherwise too frequent returns and assaults of this Disease: All which I do assert (whatever the opinion of some others may be to the contrary) not only may probably be done, but that I have actually done it to* Regular *and* Judicious Persons, *with a constant and laudable success. And all this not (as some erroniously suppose) by hindering Nature from discharging the* Gouty humor *upon the* joynts, *which indeed was a dangerous way, but by actually and really removing the* Disease-Product, *and carrying on the* Offending matter *by rationally-compos'd, safe, and easie Medicines; by this means hindering the* Disease *from recruiting it self, & getting head, & by this* Method, *I have preserved some, divers years together, in a* Vigorous *and healthy state of* Body. *Wherefore (I say)*

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finding this worthy Author so nearly concurring with my own Sentiments, I thought it would be an Obliging Service to the Sick, if I exposed this Tract to the publick view of the English Reader; and that for these Reasons: First, To comfort such as groan under this Distemper, and to remove the prejudice which some men have endeavoured to implant in them; as if there were no remedy in this Disease but Patience, and nothing to be done, but to Groan. Secondly, To satisfie the desires of many, which I know thirst after the Works of this dead Hero in Physick, Sir Theodor Mayerne, (whose Fame nevertheless can never die,) and yet none of them hath hitherto come to light, though, as I have been credibly informed, before his death he had fitted a large Volum for the Press, with which we have not been blessed, by reason of the dis-

diſagreements and Law-Suits *of his* Heirs: *For the aforeſaid reaſons I have put out this* Treatiſe, *in the doing which, I have had a greater conſideration of thy intereſt,* Reader, *than my own; for which, if you have a grateful mind, you muſt acknowledge that I am*

Your

Real Friend,

Thomas Sherley.

A TREATISE OF THE GOUT.

AMongſt thoſe Afflictions and Diſeaſes which moleſt Humain bodies, and portend their early diſſolution, and Exit, before the fatal and determinate time, the *Gout* above all others deſerves our Compaſſion; for this cauſe, that it is reckoned by many men (though very erroni-

ouſly) amongſt thoſe Diſeaſes that are abſolutely incurable: So that the Sick perſon is left with a *Prognoſtick*: And the endeavours of *Phyſitians* in this Diſeaſe, is only imployed about the mitigation of pain, by the application of *Topical* or outward Medicines to the grieved part; they ſtriving rather to pleaſe their Patients deſires, than to perform their own office and duty: for moſt *Phyſitians* are more deſirous by compliance to gain themſelves Credit, than to procure the Health of the Patients, committed to their care, they being only intent upon pacifying their cryes; the poſſibility of reſtoring their Patients to their perfect Health, doth not ſo much as once come in their thoughts.

And if this Diſeaſe be narrowly examind, without doubt it will hardly ſeem to deſerve a

ſlighter

slighter censure; for its Cause proceeds with so slow and *Tortoise*-like a pace, that it gains ground, and is augmented by degrees, not produceing its full effect, untill it hath first wrought the parts into a depraved διάθεσις, or distemperature by means of the included humors, and then by often errors in Diet, and an intemperate Life, it getteth to so vast a height, that the Sick seems to be placed (as it were) upon the brink of a Precipice, where beholding the magnitude of the accumilated matter, and the length of the way which must of necessity be gone back before there can be a return to former health; they are frighted, and cast away all hope, and take up an aversion and loathing to all sorts of Remedies. Add to this, that the *Gout* seeks out Rich and Great-mens Houses, and

there it fixeth its chief Fortress, (or Garison) to whose commands (the Fates so pleasing) all such yield obedience, in so much that you cannot extort an assent from such men, to those precepts which are requisite for the recovery of their healths.

But it is not at all true, that God hath Created Nature a Step-mother, and destitute of help, or that there is any disease (whose ὑπαρξις, or Essence, doth not consist in a mere privation) which doth not admit of a Cure: But if the singular Nature of the Disease, or its cause doth withstand a Cure, we may indeavour to give help, even to such (though they refuse to be govern'd by the Precepts of Physitians,) either by metigating the fierceness of their pain, or by preventing the frequent returns of their *Paroxysm's*, or Fits; and

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at laſt, by taking care leſt the parts by omitting their uſual Offices, and by long Idleneſs, grow torped, and become unfit for the imployments they are deſigned for: And that theſe ſcopes or intentions may be obtained by Art, in any ſubject whatſoever, is moſt certain; if the Patient be yet capable of receiving the benefit of thoſe Medicines which are to be applyed, and is not already come to the ut-moſt and laſt extremity.

That we may with the more clearneſs, manifeſt the nature and quality of the *Gout*, we are not to regard the diviſion of the humors into four parts; for though they appear diſtinct when they are voided from a humain body, we are to look deeper into the thing, and to conſider that all the Excrements of the body do

admit into themſelves, & contain in their Compoſition, *Salt.* Eſpecially the Liquid humors, as Urine, and Sweat, whoſe thinner parts being diſcuſs'd into Vapors, there will remain a *ſaline Sediment:* From hence we may infer that *Salt*, as long as it continueth within the bounds and proportions allotted it by Nature, is inoffencive; but when it exceeds that, and abounds, whether it be Liquid, and mixed with its diſſolvent, or ſeparated from it, and be *coagulate*, or become ſolid, it cannot be accumulated together in the body without hurt. For, as in the *Macrocoſme*, or greater World, there are divers ſorts of Salts, of which ſome are ſweet as *Sugars*; others ſower as *Vitriolet Salts*; ſome are bitter as the *Salt* of *Soot*; others truly Salt, as *Sea Salt*, and *Salt-Gemme*; others Volatile, as *Sal-Armoniack*; others

others inſipid, of which ſort are thoſe which are contained in *Pibbles*, *Gravel*, and other ſtones: So likewiſe in the *Microcoſme*, or body of Man, there are generated *Tartarous Salts*, which according to their native proprieties, and diſpoſition, produce diſtempers, which from thence are called *Tartarous Diſeaſes*, which in reſpect of their material cauſe, and peculiar diſpoſitions, are divided into two ſorts; the one taking its origin from the *ſolution*, the other from the *coagulation* or concretion of theſe *Tartarous Salts*; which diſpoſition is nouriſhed, and furthered much by the diſtemperature of the parts, upon which the native heat acts according to the degrees of their proper *Eſſence*, and *eſſential mixtion*; and ſo either diſſolves theſe *Salts*, as it doth in the Livers of thoſe which are

Hydropical; or it doth cause a Concretion, as it happens in the *Kidnies*, and *Bladder*, of those which are Obnoxious to the Stone.

The four first Elements, (or the four humors) being dismissed, let us pass over to the Examination of their *Succedana's*, or those principles constituted in their place, which by the *Spagirists* or Chymists, (who resolve sublunary bodys into their principles by the help of their fires,) are asserted to be three: They calling whatsoever is watery, and volatile, *Mercury*; and styling all that is fat and devourable by fire, *Sulphur*; and giving the name of *Salt* to all the fix'd and dry parts, separated from the impure and dead Earth.

This *Salt* is of the nature of *Balsom*, which the body being deprived of, it certainly becomes putred.

putred. Wherefore, ſince there is a conſtant diſſolution, and diſſipation of this triple ſubſtance, theſe principles require to be reſtor'd and repair'd; *for we are nouriſhed by the ſame things of which we are conſtituted:* But the Elementary ſubſtances which we receive to ſuſtain our ſelves, are various, both in their compoſition and temperament; and in every ſort of aliment, one of the aforeſaid principles doth always abound above the reſt, wherefore it is a neceſſary conſequence then, that whoſoever uſeth ſuch Meat, in which *Salt* doth radically abound, he ſhall experience in himſelf the increaſe of the ſame *Principle.*

And here we may admire Divine Providence that hath order'd the *ſerous humor* (an Excrement of the firſt Concoction) to be Liquid; in which, when the

the Aliment is diſſolv'd into the form of *Chyle*, there is made a ſeparation of the (aforeſaid) three ſubſtances, and the *Salt* is almoſt all diſſolved by that *Ichorous Liquor*, which being mixed with the *blood*, it becomes a Vehicule to it; and thus being tranſmitted with it to the ſmalleſt parts of the body, it ſerves them inſtead of a *Balſom*; and the overpluſs of it, conſtituting the Lixiviate body of the Urine, floweth out at the place deſtinated for its Excreſſion; and if there be any unuſeful and ſuperfluous parts of it left behind, after the third Concoction is performed, they are ſent off by Sweat; or elſe ſeeking an Exit by inſenſible tranſpiration at the Pores, it degenerates into thick *ſcurfe* and foulneſs, ſticking to the skin.

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And this happens in those bodies which are well constituted, whose faculties are vigorous, and their functions perform'd without defect; but if by default of the parts, or through ill Diet, Nature be oppress'd, and the Secretions and Expulsions of Excrements be slowly perform'd, then of necessity this Salt will accumulate and gather it self together upon the parts, and abounding in quantity, whereas before it preserved them like a Balsom from Putrefaction: Now on the contrary, wheresoever it is convey'd, and remains, (although it be dissolved, and of a liquid form, like *Brine*) yet it inflames the parts, and villicates and gnaws them, exciting pain.

Moreover, since the natural proportion betwixt the *dissolvant*, and the thing to be *dissolved* is such, that the most subtle Liquor, will

will hardly receive into it self above the fourth part (of any thing) in proportion to its self; if the *Salt* exceed in the aforesaid watery *Latex*, or Liquor, then of necessity it will be stopt in its passages and Vessels, in which it will grow together, and be coagulated into different sort of Stones, according to the nature of the predominant *Salt*.

And here we may consider the various Concretions which happen in the bowels of the Earth; as also those which are made by Art: For *Allom*, when it coagulates, hath one form, *Salt-Peter* another, *Sea-Salt* another, and *Sal-Armoniack* another, different from all these: Nay, he that shall remove his contemplations from the Coagulations of *Salts*, to those which happen to *Stones* and *Marcasits*, (or Minerals), he shall find several of them so elaborately

borately form'd according to Geometrical Rules, that he will be forced to acknowledge that *Art* is out-done by *Nature.* *

From what hath been ſaid, we may infer, that Tartarous Diſeaſes are the off-ſpring of a certain Native, (or *Seedy*) diſpoſition of generating their like; or rather (as I may ſay) a powerful ſeparating and aſſimulating of that Salt which we call *Tartar* from the Aliments, (which is contained in them) or if you will, the vitious and evil diſpoſition of the aforeſaid Aliments (indiſcreetly taken into the body) overcomeing the *Tone* of the *Faculties*, and depraving the *Functions*, which

* *Upon this ſubject, read what the Tranſlator of this Treatiſe hath writ in his Philoſophical Eſſay of Putrification; Printed* Anno, 1672.

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at length, through the frequent concourse of these *Procatartick*, or procuring causes, must necessarily be oppressed and over-whelmed: Wherefore these sort of Diseases, are either Hereditary, and transmitted by Parents infected with the same Infirmities, to their Children, or accidentary, and ingendred in us by our own default.

According to the Philosophical Axiome, received opinion, or *Dogma*, the definition of the *Gout* is thus stated. That it is a painful solution of the continuety of the *Ligaments* and *Nervous parts* (which are very sensible) incompassing all the *joynts*, introduced upon them by the sharpe and biteing quality of a certain *Tartarous* matter, or *Salt*, separated from the mass of Blood, and transmitted to those parts (as being most weak and apteſt to receive

receive it,) together with its proper Vehicule the ſerous humor; that being unuſeful to nutrition, and unfit to coagulate into fleſh.

This definition of the *Gout* acknowledgeth but one cauſe of it, and ſhews the deviſion of it into a hot and cold *Gout*, to be *futile* or vain. Yet doth not this hinder, but that the *Arthretick* (or *Gout*) pains may be mitigated by the application of remedies of a contrary nature: But then it is to be conſidered, that the Spirits, together with that humor which predominates above the reſt, and is generated by the *Temperament* of the body, doth flow to the part grieved with pain, (in aid thereof.) And ſo in a *Phlegmatick temperament* the pained parts are whitiſh, and ſwell without inflamation; and in the *Sanguine* and *Cholerick*, their

their pains are cruel and great, and require ſudden relief: But in whatſoever ſort of *Gout* it be, the pains do never ceaſe (I ſpake not of the uſe of *Narcotticks*, or ſtupifying Medicines here) until the *Salt* the Parent and cauſe of the pain be diluted by ſome gentle Liquor (a good Diet being inſtituted, as the forbearing of Wine, and uſing to drink Water impregnated with the virtue of ſuch things as are uſually given in Fits of the *Gout*) or elſe a diverſion of thoſe humors be made, which impetuouſly ruſh upon the parts; and then that *Salt*, if it be *Volatile*, will be diſcuſſed into the habit of the body, or outward parts; or at length it will be temper'd and mitigated by internal Medicines, ſuch as are *Sugar* of *Lead*, and *Salt* of *Tartar*.

I omit the opinion of those, who derive the Original of the *Gout* from the *Liver*, or *Brain*: For in my judgment, the first fountain of its material cause, is in the *Stomack*; which afterwards is from thence deriv'd, and by all the *Genus venosum*, (or Veines) poured out upon, (and render'd habitual to,) those parts afflicted. (Either by hereditary right, or ill Diet:) which parts attract the acrimony of the humor, which insinuates it self into them, as being very weak, and therefore prone to receive, and suffer, and less apt to resist its power.

For every *pain* of the *Joynts*, is not to be called the *Gout*, but that only which proceeds from the aforesaid *Tartarous matter*, and brings forth this effect; leaving upon the parts a great debility after the pain is gone.

There is a ſort of wandring *Gout*, called by the *Engliſh*, *Ninning*; it is Erratick, and ſhifteth place, ſparing no joynt, but invading all of them ſucceſſively, and often-times poſſeſſing ſeveral of them at once; whoſe ſet-time, (the inflamation being finiſhed) is determined by *Hippocrates* to be forty days. This ariſeth from a general *Cataclyſme*, or flood of humors, which happeneth in *Plethorick*, or full bodys, abounding with ſuch ſerous watery humors; which falling into the caveties of the Joynts, prove afflictive to the adjacent parts, more upon the account of their filling, and ſtretching them, than from their being accrimonius. This depraved *Diatheſis* falls not under this diſquiſition here; ſince it is eaſily taken away, either by frequent *Phlebotomy*, (or bleeding) or elſe by large Evacuations with

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Hydragogol, or water-purging Medicines, which means make a revulſion and ſubduction of the peccant and offencive humors.

But diſmiſſing this Diſtemper, let us remove our diſcourſe to that trucculent and rebelſious Diſeaſe, particularly call'd *Podagra*, which *Hippocrates*, according to certain conditions, pronounceth either curable or incurable, *lib.* 2. *Prædict.* (ſays he) *De Podagra hæc dico, quicunque aut ſenes ſunt, aut circa articulos calculos tophaceos Concretos habent; aut ærumnoſe viunt, aut ſiccam habent Alvum, hi Omnes ſani humana arte fieri non poſſunt, quantùm ego novi: Sanant quidem hos Optime Dyſenteriæ ſi ſucceſſerint, ſed etiam aliæ eliquationes valde proſunt, quæ ad internos locos repunt: Qui vero juvenis eſt, & circa articulos nondum tophaceos callos habet, concretos, & accu-*

rate vivit, & laboris amans est, & Alvum bonam habet, ad obediendum pro studiorum ratione, hic sani Medicum intelligentiam habentem nactus, sanus fieri poterit.

'(That is), concerning the *Gout*, I 'say, That those which are old, 'and have soft stones gathered a-'bout their Joynts, or live De-'bauchly, or are bound in their 'Bellies, all these cannot be cured 'by humain Art, as far as I know. 'But such are best cured by a '*Bloody Flux*; also other sorts of 'Purgations, which carry the hu-'mors inwards, are very advanta-'gious to them: But he that is 'young, and hath not yet any Sto-'ny Concretions about his joynts, 'and liveth a very regular life, 'and is a lover of labour, and 'hath a loose Belly, and ready to 'obey directions; these certainly 'may be cured by a careful and 'understanding *Physitian*.

I truſting to the Oracle of this great Man, do believe the *Gout* may be prevented and hindred, even in thoſe which have it Hereditarily, though not in every individual perſon: But in ſuch, in whom it is in its firſt beginnings, and before it hath left, and depoſited any ſtony ſediment in the Caveties of the Joynts; and by its native efficacy, hath hardened the glutinous liquor of thoſe parts into a ſtone. Theſe I ſay, I believe are capable of a cure: This ſeems to be raſhly ſpoken, yet it is moſt true; if Gouty perſons would but obſerve the firſt Aphoriſme of *Hippocrates*, which teaches that the *Phyſitian* ought not only to do his duty, but the *Patient*, and thoſe which are about them, and aſſiſt them, ſhould do theirs alſo. For outward cauſes muſt alſo conſpire towards this Cure.

As to the prevention of this Diſeaſe, *Galen* handles it perfunctorily, and ſlightly, ſuppoſing it ſufficient to uſe *Purging* and *Blood-letting* in the *Spring* and *Fall*; adding to theſe a regular courſe of Diet: And this he thinks is not only ſufficient to prevent it in thoſe who have not yet been ſeized with it, but alſo for thoſe who have already been afflicted with it: But we add, that the concurrence of many other things is requiſite; of which ſort, *Diet* juſtly challengeth the firſt place, for ſuch nouriſhments ought to be choſe which are *Euchymick* and *Eupeptick*, that is, of *good juyce* and *eaſie digeſtion*; commanding the Patient to forbear all ſorts of Foods that are *Glutinous*, *Tartarous*, or impregnated with *Salt*, and ſuch as are eaſily *Coagulated*. The kinds of which are to be learned out of ſuch Books

Books which treat of usefull or noxious Diet. *Drink* is of great moment in this affair, which because it serves to dilute the meat, it therefore affords the principle matter to the *Ichorous Excrement*, (of which we have discoursed before.) If this participate much of the aforesaid *Tartarous matter*, without doubt it attracts to it self (from its similitude of substance), the like matter contain'd in the *Aliments*, and therefore promotes the increase of the *Gout*. For *Viscous* and thick drinks, of which sort are *Beer* and *Ale* (which have not work'd well) are very apt to coagulate, and do easily produce the *Stone*: As on the other side, simple drinks, and uncompounded, and such as have little of Salt matter in them, are less prone to generate these kind of Diseases: From hence those which drink water, so it

be unmix'd, are less subject to the *Gout*; chiefly Rich men, who out of curiosity cast clean *Flints* and *Pibbles* into the *Wells* and *Fountains*, from whence they draw their *Waters*; for these stones cover themselves with the Musilage and Slime, which the water by running through the Earth, had contracted and brought along with it; and these being removed, they cast in others: or they make use of Rain-water receiv'd in Cisterns filled with Gravel. *Mead*, made with Rain-water, well purifi'd, and throughly wrought, till it become clear, and leave nothing in the bottom, is of excellent use; and this may be made Medicinal by adding of *Cephalick*, *Neurotic*, and *Arthretick* Herbs; (that is) such as are appropriate to the Head, Nerves, and Joynts; of which sort are *Bettony*, *Ground Pine*, *Cowslips*, *Primroses*, and the like. *Wine*

Wine taken in to large quantities, turbid, and not ſufficiently freed from its *Tartar*, is very hurtful; both becauſe from the conſtant, and too much uſe of it, the native heat is diſſipated, the Concoction of the *Stomack* impeded, (chiefly of fleſh-meats, which in this liquor grow hard;) as alſo the *Liver* is offended, and accride, and ſerous blood generated, the *Brain* rendr'd weak, and the ſtrength of the *Nerves* impar'd, *Cathars* and Defluxions provoked, whoſe matter being condenc'd in that Region, falls perpendicularly upon thoſe parts of the body that are under it, and deſtroys all that it meets with, chiefly thoſe parts which are weak.

Amongſt Wines, ſome are of that nature, that, although they ſeem watery, yet they prick the Tongue and Pallate; ſuch abound with

with a *Vitriolin Tartor*, ſharp, pontick, and pricking: Others are of a more generous kind, and abound with more plenty of ſpirits, whoſe ſtrength is quickly abated by mixing them with water; and theſe chiefly infeſt the *Brain*, as the other do the *Joynts*: But there is an Artificial way found out, to take away the hurtful vapours of ſuch Wine, and this is perform'd by tranſcolating or ſtraining it by a double glaſs-inſtrument, call'd by the French *Montevin*; and with this Engin, it is deprived of its ſuperfluous Tartar, pouring into it any liquor indow'd with a precipitating faculty; of which ſort is Oyl of *Tartar*, (by the help of which, Wine inclining to be ſoure, is ſweetned) alſo the ſolution of *Litharige*, or *Sugar* of *Lead*, made with Vinegar: The ſolution of *Cryſtals*, made by often repeated

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reverberations, and extinctions in Nettle-water, and diſſolv'd with the Accid Spirit of *Turpentine*, according to Art.

But it is hard, and tedious, to uſe medicated meats and drinks at our Meals: Thoſe therefore which cannot refrain from Wine, let them elect thoſe which are leſs hurtful and *Oligophorick*; diluting them well with water, not taking more than is needful, and abſtaining alſo from too plentiful feeding. Let this be the firſt, or prime rule of health, not to ſatiate themſelves with Food, nor over-burthen the ſtrength of the Stomack with a ſuperfluous πλησμονὴ, or fulneſs, by which means the native heat will act upon the ſubjects committed to its charge without trouble, and this is healthful. Nor ought there more new Food to be taken in, till the former be concocted:

cocted: Alſo let their Diet be ſimple, and the chief Sawce to it, hunger; exciting an Appetite, if it be wanting, by moderate exerciſe at convenient hours (that is, before, not after meat,) by which the drowſie heat will be excited, even as fire cover'd with aſhes, is, by ſtiring it up.

But ſince we have mention'd *Exerciſe*, whoſe *Eſſence* conſiſts in *motion*, we may bring in under this head, *Frixtions*, or Rubbings, as well of the whole *Body*, as of the *Joynts*: Theſe open the *Pores*, draw out the ſuperfluous matter which (is ſuppreſs'd,) and call back the natural heat to the parts; which is the chief inſtrument and *Maſter-workman* of the Faculties: Wherefore, becauſe there is no nouriſhment which doth not contain ſome impuritys in it, which turns to Excrement,

ment, we muſt take care that theſe ſuperfluities be Evacuated by the natural paſſages, (or Emunctiorys) in convenient *quantityes*, and at *fitting times*; which if Nature perform not, Art muſt ſupply that defect, carefully regarding that the *Belly* be kept looſe. And that the *Stomack* never abound with impurities or filth: So that the firſt concoctions may not be as it were a *Ferment* to the reſt, which would give a Salt accrimony to the ſucceeding Aliementary Juice.

To perform theſe intentions, certain familiar Medicines conduce much; ſuch as are *Pilulæ Maſtichinæ*, *Macri*, *Aloes* impregnated with divers juices; alſo *Stomachical*, *Epatick*, and other gentle Medicines, which we call *Eccoprotick*: 'Tis of great concern to examin well, if the *Urine* anſwer in proportion to the

Drink

Drink that is drank; for if it do not, 'tis very requisite to take *Potions*, and other forms of *Diuretick* Medicines, at convenient times; that is, betwixt Meals. Of which sort is the Vinous Liquor, which is made with fully ripe *Juniper Berries* bruis'd and boyl'd in water, adding a little *Yeast* or *Mustard* to it, to promote the Fermentation. Or there may be taken a little of the red liquor made according to Art, by digesting *Spirit* of *Wine* upon *Salt* of *Tartar*.

To provoke Sweat is also wonderful beneficial; whether it be procur'd by exercise, or by going once or twice in a month into a *Hot-House*; some times also taking Glysters when the Stomack is empty.

Let them avoyd all extremities of the Weather, chiefly *cold* and *moist* Air, carefully defending their

their *Joynts* from it. Let both their *Sleep* and *Watchings* be moderate; for the exceſs of either is hurtfull. The ſame judgment is to be given of *Venery*, which is extreamly offenſive to Gouty People; for experience doth teſtifie, that the Salt and Nitrious humors, with which thoſe which have the *Gout* do abound, are often ſtirr'd up by theſe kind of conflicts: Concerning which, a certain perſon being asked which was the moſt convenient time to perform them in; he preſently anſwer'd, *Whenſoever any man deſires to make himſelf weak.* Laſtly, if a moderation be to be obſerved in all thoſe things which concern the *Body*, much more ought it to be ſo in thoſe things which relate to the *Mind*; for the aſſaults of it will deſtroy the *Organs* of the *Body*, unleſs they be govern'd by the motions of reaſon. Behold

Behold a ſhort διαγραφὴ, or deſcription, of the principle Cannons of *Diet*, to be obſerved by thoſe which have the *Gout*; as alſo of ſuch things which ought to be avoyded by the *Gouty*. By way of prevention from this evil, we will ſubjoyn ſome remedies, (chiefly ſuch as are *Purgative*) by which this evil, happily whilſt it is in its firſt *beginnings*, (and as they ſay, in the *Herb*) may be taken away, or avoyded, by drawing off its cauſe before it break out into *act*, and fall upon thoſe parts, in which, it uſeth to exerciſe its *Tyranny* and *Butchery*.

Vomits are the moſt precious *Prophylacticks*, or preventer of the *Gout* which may be largely provoked by the help of *Emetticks*, where the joynts are yet lax and limber, and the Diſeaſe is at the door, and ready to fall upon them. And this

this may be done both to thoſe *Gouty* perſons, which have had former fits, and to thoſe which have not yet ſuſtained any; and govern themſelves; not ſubmitting to the advice of *Phyſitians*, but indulge their own *genius*, (moſt commonly) to the deſtruction of their health.

Amongſt the Claſſes of *Vomits*, this is the moſt try'd, and never given without ſucceſs, *viz.* The *infuſion* of *Crocus Metallorum*, made into a fine *Powder*, well waſhed, and ſteep'd in two, or three Ounces of *White-wine*, for the ſpace of 24. hours, giving the ſtraining of it, with an ounce of *ſimple Oxymel*; in a morning, upon an empty Stomack, taking a little fat broth after every provocation to Vomit. But this kind of Medicine performs it's Operations with ſome violence, and therefore is

not equally convenient for all Constitutions, but only for such as are fitted by nature for it: But it takes away the Disease by the Roots, neither is it ever given in vain; and although it be accompanied with some trouble, and molestation, yet is it innocent and harmless, so it be administred in a seasonable, and convenient time.

Clean *white Vitriol* given to the quantity of a *Dragme*, dissolv'd in *Barley-water*, or else given in any Conserve, and drinking upon it, a great draught of the same water, in which a large quantity of *Liquoriſh* hath been boyl'd, doth wash, and also strengthen the Stomack, in tender and easie bodies: And in such cases, in which the humors are not to be drawn from the fartheſt, or remote parts of the body. The *Emultion* also of 25.

or

or thirty grains of *Catapatia*, or Spurge (the greater sort) being made with the Broath of a *Chicken* strain'd, or else with *Barley-water*, sweeten'd with Sugar, adding two or three *Almonds*, is very good in this case.

There is another sort of *Vomits*, very useful, and less difficult: And that you may apprehend the reason of this the better, we are to remember what was said before, That the primitive matter of the *Gout*, is generated in the *Stomack*. 'Tis the Opinion of the *Arabians*, that it is convenient to be *Drunk* once in a *month*: And this would not be so much amiss, if it left us the use of *Reason*, and did not turn us into the nature of *Swine*. But this advice will agree well enough with *Debauchee's*, and Glutonous persons, who devour all things without distinction:

Let these once, or twice in a month, stuff their Stomacks above measure, with variety of Meats, chiefly such as is fat; drinking upon it more than ordinary of what sort of Liquor they please; so loaded, let them remain quiet for one hour; after which, let them walk half an hour gently: at last, putting their *Fingers* into their *Throats*, let them provoke themselves to *Vomit*, and to throw up, not only the meat they have eaten, but also the formerly collected *Slime* sticking to the sides of the *Stomack*, and which (after eating almost to Vomiting) doth mix it self with the *Aliment*, and is diluted by the Liquors, and drink which is drank: For Nature endeavors every single concoction, to collect what she finds in the hollow of the Stomack, that she may convert it into the form and sub-

substance of *Chyle*, and afterwards change it into *Blood*: In some there is requir'd a longer time to perform this in, (almost two hours) according as the Stomack doth more slowly obey the act of *Chylification*. As to the *Motion* which was requir'd as necessary before the act of Vomiting, that is sufficiently made out by *Navigation*; which as *Hippocrates* notes, (and common experience confirms) doth help to provoke these kind of Evacuations.

Besides Vomiting, 'tis necessary to *Purge* the body, having premised before a preparation of it, with brisk and spirituous Medicines, which ἀκρότητας, and with power, act upon such sort of *Tartars*; of which kind are the soure *Spirit* of *Vitriol*, of *Sulphur*, and of *Salt*, which may be exhibited in any sort of Liquor, or Con-

serve, or otherwise: Also the *Cream*, *Salt*, and *Spirit* of *Tartar*, prepare the matter for Expulsion.

Purges which are peculiar for the *Gouty* humors, are truly *Hydragogol*, or purgers of *water*, of which there are a vast number. *Syrup de Rhamno*, that is, Syrup of *Bucks-horn*, is esteem'd a *Specifick* against this Disease, and is to be taken immediately before Meat; the *Dose* of it is two or three *Ounces*.

Cream of *Tartar* is a most useful Medicine; if you add to it 10, 12, or 15, grains of the *Extract*, or Rosin of *Scamony* (precipitated in *Rose-water*,) dissolving them together in *White wine*, or taking them in *Broath*, with a drop of the distill'd *Oyl* of *Cinamon*; also *Cydonium Laxativum*, or the purging Quinces of *Lyons* is of the same effect. Also

Fallop-

Jallop root taken to the quantity of a *Dragme*; or four *scruples* in *White-wine*, is a pleasant and useful remedy: nor of less virtue are the *Berries* of *Dwarfe-Elder*, and the *Oyl* made of them by boyling and pressing. *Electuarium Caryocostinum* is singularly commended: But the most powerful of all remedies is *Mercurius-dulcis*, which may be happily given to the quantity of a *scruple*, adding by way of Stimulation, and that it may not make too long a stay in the body, 23. or 25. grains of *Pilulæ Cochiarum Minorum*, faithfully made up; adding for correction, a few leaves of *Gold*, and a few drops of the distill'd Oyl of *Rosemary*, *Anniseeds*, or *Cynamon*.

Let not very generous Medicines be used too often, but only in the beginning of the *Spring* and *Fall*: But *Vomits* only ought

to be frequently used, as was said before; and also the Pills called *Pilulæ Usualium.*

Niter, or *Salt Peter*, doth belong to the *Classis* of Evacuators, for it sends forth the Tartarous substance by the way of the *Kidnies* and *Bladder*, which matter doth easily Coagulate into Stones, in such as are inclin'd to the *Gout.* Let it be taken in the wain of the *Moon*, to the quantity of a *Dragme*, or two, in Sugar'd *Barly-water*: Also *Antimonium Diaphoreticum fixum*, prepar'd *Crollius* his way, is good to provoke Sweat, when given with *Rob*, or the thicken'd juice of *Elder-Berries*, once or twice in a month, according as the party is full-body'd, or irregular in his Diet, going into a *Hot-House*, or being in *Bed* when it is taken.

As

As to the rest do as it is in the *Adage, Take care to keep your Head and Feet warm; & in other things, live as the Bruits do*; (that is) *eat at convenient hours, and avoyd plentitude or fulness.* He that observeth the aforesaid rules, though he be naturally inclined to the *Gout*, shall hardly be seized with it, so that these things be perform'd carefully, and in order.

Now it is time to afford help to those which are actually afflicted with the *Gout*: And that these may receive manifest relief and help, I have found, (and am confirm'd in it,) by often repeated experiments; either by prohibiting the fits, or hindering their often, or frequent returns, cutting off the length of them, or mitigating the fierceness of the pain, or by sooner restoring strength to the joynts and other parts,

parts, made weak by the length of the disease.

To the defence of such, besides those general and necessary Indications: 1. Of Evacuating the *Tartarous matter*, drawing it away from its original Fountain, the Stomack, at the beginning. 2dly. Preparing the same by all temperate means. And 3dly. Excluding the matter so prepar'd, by *Purgation*. And 4thly. Of drawing off the greatest part of it, by the way, and Vessels design'd for the Excretion of *Urine*. But 5thly. Moreover, the superfluous matter is to be dissipated by *Exiccating* and *Absorbiant* things. 6thly. By procuring (by the way of interception,) a Consumption of that part of the matter which hath escaped the power of other Medicines. 7. Blunting the acrimony of the *Salt* in the parts offended.

sended. 8thly. Dissolving it into vapours, whilst it yet remaineth under a liquid form. 9thly. If necessity require it, to fix and condence the same in the place from whence it flows. 10thly. Pain sharply urging to it, to lay it asleep by *Narcottick* Medicines, which perhaps may seem a Paradox to some men. 11thly. By strengthening the joynts betwixt the fits, by which they will not be so subject to Defluxions for the future; and this is to be perform'd by applying of strong *Roboraters* betwixt the fits. 12thly, and lastly, (if it may be done) dissolving the aforesaid *Matter* and *Salt*, before it be throughly harden'd in the Joynts; and if possible, let this be performed at the beginning of its Concretion. For to Cure the *knotted Gout*, there are no less remedies requisite than the *Philosophers-Stone*

Stone, or *Medea's Bath*, in which *Jason* put off his old *Age*, and became young.

But *Vomits* ought to precede all these things, as being the most necessary of them all; of which we have discours'd before: but whether they are to be made use of seldom or often, necessity, and the orderly, or erregular manner of Diet will teach. But this Eradicating Vomit of *Crocus Metallorum*, or of *Salt* of *Vitriol*, is conveninent of it self, and may be used at any time. When the other fore-mentioned things are only to prevent this Disease in those which have never yet been afflicted with it. It is also convenient often-times to provoke Vomiting after Supper, the Stomack being filled with Meat; the trouble of which is recompenc'd to the Sick, and amended by the Rest of the following Night. Let this kind

of

of Evacuation be made uſe of, at leaſt once in a *month*, as being a moſt efficacious help, chiefly in the *Spring* and *Fall*; or if neceſſity require it, at the beginning of every Seaſon.

This is worthy our Remark, That the *Salts* commonly called *Alkalys* (which are made of *Vegetables* by *Calcination*) do dulcifie the moſt Corroſive and pungent *Spirits*; amongſt which ſort of Salts, or *Alkallys*, Salt of *Tartar* is the moſt powerful. The ſame thing doth happen in our *Bodies*, in which the *Salts* are acuated by their ſpirituous ſubſtances: but if their poynts be broke and blunted by *Alkalys*, then they become weak and inoffenſive. Neither can the uſe of *Salt* of *Tartar* be hurtful to any body, taken in *Broath*, or elſe in ſome *Conſerve* of *Bettony*, of *Ground-Pine*, or of *Cichory*:

for

for let it be taken under what form soever, it is highly beneficial to those which have the *Gout*; not only because it tempers the salt matter, but because it also brings forth the *Salt* and *Tartarous Matter*, (the cause of this distemper) by *Urine*. The Salt of *Ground-Pine*, *Bettony*, *Wormwood*, *Dwarf-Elder*, &c. produce the same effect. *Sugar* of *Lead* may be safely taken inwardly, with appropriate Conserves, and it doth actually mitigate and sweeten (the humors) as its taste doth witness: but it taketh off, and abateth Venerial desires (perhaps much to the advantage of the *Gouty* Patient.) These sort of Medicines ought to be exhibited in the *Wain* of the *Moon*, having before made use of the gentler kind of *Eccoprotick*, or easie purging Medicines.

We

We have discours'd above of the Purging Medicines that are most convenient in the *Gout*; to which we will add this Specifick; to wit, our *Arthretick Powder*, which ought to be used once in a month, from the quantity of a *Dragme* to four *Scruples*, about the full of the *Moon*, when the humors most abound, and are turgent; and this according to the Magnitude of the Disease, having a respect to the strength of the Patient. Those which are *Plethorick*, or full body'd, and greatly afflicted with the *Gout*, such may use to take it at suspicious times, (when they expect a fit) one, or two days before the *New* of the *Moon*; taking it either in the *fat Broath* of a *Capon*, *Cream* of *Barley*, *White-wine*, or *Whey*; to drink a draught of which, after the taking of the Medicine, is Convenient.

℞. The rasepings of a humain *Skull* unburyed, and the roots of *Turbith*, *Hermodactyls*, *Jallop*, *Sena-leaves*, *Cream* of *Tartar*, *Diagrydium*, (*i. e.*) prepar'd Scamony. *Cloves*, Ana. ℈.j. Mix them and rub them in a Morter to a fine Powder. *Bairus*, an Italian Physitian, doth highly extol *Caryocostinum*, whose Ingredients, since they are very hot, and its Operation a little too vehement, I think it scarce safe for *dry bodys*, but only for very *cold* and *moist* ones; so that my before described Powder, may supply the place of this, and all other Purges, excepting *Mercury*, whose energy and power exceeds all others: We have spoken before of the manner of exhibiting it, that it ought to be joyned with such things as will cause it to work quickly, such as are *Pilulæ Cochiæ Minores*, and the like

like Purgers, which have *Colocynthidy*, *Scamony*, and black *Ellebor* in them; out of which, if you please, you may prepare an extract of the consistance of Pills to be mixed with *Mercury*.

If any one be already seized with a fit of the *Gout*, then is it very desirable that he be deliver'd from it, or at least that he be less (or mildlier) afflicted with it. Such after universal purging of the three *Regions* of the *Body*, and having used a *Sudorifick Diet*, let such (I say) use for the space of a years time together, the following Pills; which although they cause no sensible Evacuation, yet by the long and uninterrupted use of them, they send forth the *Tartarous matter* by *Urine*, (of the usefulness, or conveniency of which hath been treated before) by a faculty altogether *specifick*; upon which thing the *Physitian*

ought always to be intent, let his method be what it will: It alſo ſtrengthens the *joynts.*

℞. Powder of *Ground-Pine*, ʒ. ß. *Spaniſh Liquors*, ʒ. ij. *Bettony*, ʒ. i. ß. The *Stones* of *Medlars*, ʒ. iij. all being beaten into a ſubtile powder, with a ſufficient quantity of *Venis-Turpentine*, make a *Maſſe* for *Pills*, which are to be taken every day, from a ʒ. j. to a ʒ. j. ß. or two *Dragmes*, three hours before eating, walking, or uſing gentle exerciſe after them.

The *Baſis*, or foundation of this remedy, is the *Chamapytis*, or *Ground-Pine*, which many mix alone with *Turpentine*; others add *Bettony*, the uſe is as before. The year being expired, uſe this Remedy every *Spring* and *Fall*, for the ſpace of *thirty* or *forty* days together; obſerving this, that if the *Belly* be *looſe*, then leave

Nature

Nature to her own work, with whom the Medicine will conſpire. But if it be otherwiſe, then provoke it with the *uſual Pills*: or at the ſame time taking ſtronger Purgers (if it be requiſite) as is before ſaid; in the mean time, ſhunning an ill Diet, and having a care that what one hand hath built up, the other doth not pull down.

Abſorbients are indowed with a manifeſt quality, and power of *drying*; to which, if *Specificks* be added, their effects will be more brisk, laſting, and noble: This *faculty* is in all ſorts of *Bones*, whether they are *Calcin'd* or not, but humain bones of the ſame kind with thoſe parts which are afflicted, are more efficatious, by reaſon of their ſimilitude.

℞. Of the aforeſaid *Bones*, ʒ. iij. Crude *Harts-horn*, Calcin'd *Harts-horn*, of each two parts,

Crabs-eyes finely powdered, one part; of the *powder* or mealy *Pith*, of *Sarsaparilla*, four parts; rub them all into a *Powder*, to which, if you please, you may add the Seeds of *Annise*, *Fennel*, *Coriander*, *Cinamon*, *Amber*, *Musk*, but in small quantities, and only to procure a pleasant smell or tast: take Morning and Evening a whole spoonful of this (at a good space from eating) after the *Goury person* doth desist from the use of the aforesaid *Pills* of *Ground-Pine*, or in the intermediate times when he doth not take them.

Issues made (by burning) in the *Arms* or *Leggs*, do intercept those humors which flow to the *joynts*, and bring them forth another way, and are a great comfort and relief, both as to the preservation from, and Cure of the *Gout*, especially if the sick party

party do not observe a good Diet; in which case they must of necessity admit of them.

Now follows those Remedies which respect urgent pain. To the inquiring after which, the *Physitians* industry is forced, by reason of the impatience of the *Sick*, and the vehemency of their *pain*. Let there be called to mind then what was formerly said, *viz.* That *Agile*, moveable, and *Acid*, or foure particles of *saline* matter, being mixed amongst themselves, do mutually temper each other; and by doing so, they take off the pains of the *Gout*.

The *Lixiviums*, or Leys made with the *Ashes* of *Coleworts*, *Vine-branches*, *Pot-ashes*, *Tartar*, and the like *Alkallisate Salts*, do all of them agree in the faculty of mitigating of pain; chiefly if they be mixed with *Vitriolin* sub-

ſtances, in which is hid an *Anadine Sulphur*, and a *Salt* indow'd with a powerful diſcuſſive virtue. *White Vitriol* diſſolv'd in diſtilled water of *Coleworts*; alſo *Lead* (by its native ſweetneſs) take off the *Mordacety* and biting of the *Gouty Salt*, being outwardly apply'd with the beforementioned *Colewort-water*: as alſo doth *Fern*, in whoſe *Aſhes* lurks a *Salt* of excellent virtue: The *Phlegme* of *White Vitriol*, and the *water* of *Froggs Spawn*, and the like Liquors, (to which often-times *Narcoticks* are added) are uſeful upon a double account, both becauſe they take off the ſence of pain (of which beneath you ſhall hear farther) and alſo by means of their *ſulphurous* Nature, with which they temper the humors.

The greateſt part of thoſe which endeavour to give help in

the

the *Gout*, do very improperly make uſe of Medicines in the form of *Cataplaſmes*, or Poultesſes; from whence there is more hurt then advantage received; becauſe they ſhut up the *Pores*, which ought rather to be opened: and this we ſhould labour to do, that ſo the *Lixivium* may draw forth the matter whilſt it is yet in a liquid form. To the obtaining of which end, *Apoplectical waters* are to be apply'd, (which are ſo much commended by Authors) and are compoſed of the fore-mentioned *Salts* and *Vitriols*.

Oxoronia Swingeri; alſo the water of *Urine*, and *Vitriol*, long macerated, putrifi'd, and digeſted together, theſe are highly beneficial. *Camphor* is alſo of excellent uſe in eaſing of pain, for it *opens*, *penetrates*, *attinuates*, *digeſts*, and promotes *inſenſible*

transpiration, upon the account of its subtile *Particles*; it is usefully apply'd with the aforesaid waters, and that in the most intence and extream pain.

I have seen some dissolve *Opium*, digest, and afterward distill it, and apply these sort of *mixtures* with much advantage to the *joynts*, even in the extremest hight of pain; the efficacy of this is advanced by the addition of *Camphor*: In this particular these recited helps are sufficient, although others no less generous may be produced and prescribed.

Sleep puts a stop to all Evacuations but *Sweat*: And therefore where the *Defluxion* is vehement, and the pain intence, there is nothing more grateful and beneficial than to procure it: Nor can any thing come in competition with *Laudanum*, of which

which there may be exhibited *two, three*, or *four grains* at the hour of ſleep, nay many nights ſucceſſively; for by reſt and quiet, the humors will be concocted, Nature recovers her ſtrength, and ariſeth to overcome her Enemies. There are other ſomniforous Remedies *Succedanous* to *Laudanum*, but that excels them all.

The greateſt part of *Phyſitians* riſe up againſt, and oppoſe the uſe of *Narcotticks*, and ſtupifying Medicines; pretending there are other helps more ſafe to take off the vehemence of pain; and in their Opinion, it is better not to abate the pains at all, or to ſtop the Complaints, and Crys of the Sick, then to render them *weak* and *feeble*, by theſe ſort of Medicines: This is certainly a very pleaſant thing, and ought to be taken for a plauſible excuſe,

cuſe, as if by the uſe of theſe Medicines, ſo great an imbecility and weakneſs could be brought upon the *Sick perſon* and his *joynts*. 'Tis true, *Narcotticks* taken inwardly, if they be not aptly and carefully uſed, are not without danger; becauſe unſeaſonably given, they do (as I may ſay) cauſe a kind of *Congelation* in the *Brain*, and introduce upon the Spirits, an *ἀκινησίαν*, or ſtedfaſtneſs, not by reaſon of refrigiration, but by a fixing quality, which is the iſſue of the Luxurient *Sulphur* contain'd in theſe Medicines; from whence there is induced an immobility upon the *animal Spirits*, hindring their influx; and from thence, *Death* by ſuffocation follows; but where there is extream pain, nothing of this need to be feared: For 'tis certain, that one day of extream pain doth inflict more weak-

weakneſs upon the *Nerves*, then the application of *Topical Medicines*, (though they be *Narcotticks*) can procure in ſix days time.

But let us ſuppoſe that by theſe means ſome ſort of *ſtupor*, or numbneſs, doth remain upon the parts, there are thouſands of Remedies, able and powerful enough to remove, and waſh off that fault; as *Baths*, *Fomentations*, *Plaiſters*, *Hot houſes*, and others, which perform this in a ſhort time; add to this that *Narcotticks* outwardly apply'd, being joyn'd with their *Antidotes*, and *Correctors*, are harmleſs and inoffencive.

Almoſt all Authors make uſe of *Henbain* in vehement pains of the *Gout*: And ſome aſſend to the uſe of *Opium*: If the *Spleen* be grown very hard, we apply *Hemlock* to it, without the leaſt danger;

danger; which is also very usefully laid upon the *Eyes*, although they are so near the *Brain*: I for my part do not fear (happy success having always approved of it) to make use of both these *Plants*, in the form of a *Poultis*, joyning to them *Cassia*, *Camphor*, *Saffron*, *Sperma-Ceti*, and humain *Fat*, which is a most excellent *Anadine* in this case.

The pain being pacifi'd, we are to come to the use of *Robo-rating* and strengthning means; amongst which, *Wine* is the best, which as outwardly applyed, it is very beneficial and friendly to the *Nervous parts*; so inwardly taken, it is highly injurious and offensive to all the *propagations* of the *Brain*; as the *Membrains*, *Nerves*, *Marrow*, &c.

Those that would be inabled to resist the *Assaults* of the *Gout*, must of necessity make use of such

such Medicines as have a faculty to dry, and strengthen the *Nervous parts*, whose *Tone* and native *Temper*, require to be preserved by their like. *Paulus Ægineta*, an Antient and Learned *Physitian*, adviseth to rub the *joynts* of *Gouty* people, with a *liniment* made of *Salt* and *Oyl*, which Medicine is very useful, the pains being first abated; but its chief excellency consists in preventing the *Gout*. This *Oyl* is prepared with yellow *Violets*, (they usually call it *Cherinum*) by the repeated *infusion* of fresh *Flowers* in it, by which it becomes most excellent, especially if there be added to it the Flowers of *Mullin*.

℞. of the said *Oyl*, ℔. j. *decrepetated*, (that is *Calcined*) *Sea Salt*, ground upon a *Pouphiry* to a most subtile powder, of *white-Venis-Sope*, of each four Ounces; mix them, and make an *Oyntment*, like

like *Nutritum*: With this, in the Evening anoynt all the *joynts*, chiefly the *hands* and *feet*, which are more Obnoxtious to these pains than the other parts: Then afterwards, going to bed, put on *Socks* and *Gloves*. I knew a certain Learned *Physitian*, who had been afflicted with the *Gout thirty years*, (this was *Monsieur Quartier*, Physitian to the Duke of *Bollion:*) he lived as many years more, and the residue of his life, (for he was above a hundred years old when he died) by the benefit of the above-described *Liniment*: And ten years before his Death, he was seen to walk as firmly, as if he had never been afflicted with this Disease of the *Gout*. Perhaps many will think the *method* of Cure by a strict Diet, a tedious way, because thus their pains and care are never at an end. And it is superfluous (say they) to prescribe

ſcribe ſuch a courſe to *Country people* that uſe much exerciſe, and live ſoberly. And for the *Rich*, they hate to take pains, and trouble themſelves, and have all things done for them by the help of their Servants, and *debauch* when they pleaſe, yet will not regard theſe *Rules*, or indure any *method* that is tedious.

The Fit being over, 'tis comcom to uſe *Emplaſtrum Diachalciteos*, which truly is innocent, but of little advantage. There are better Medicines commonly to be had, as the *Plaiſter* of *Hermodactyls*, the *Majeſterial Plaiſter* of *Red-lead*, (call'd *Emplaſtrum Sandicis.*) *Gum Caranna*, diſſolv'd with *Spirit* of *Wine*; and *Tacamahacca* are of ſingular uſe and virtue: *Emplaſtrum* of *Bettony*, with *Maſtich*, *Storax*, and *Benzoin*, diſſolv'd with *Spirit* of *Wine* are very good: *Balſom* of *Dwarf-Elder*

Elder made with *Earth-worms*, *Sucking-puppies*, and a little *Salt*, is most excellent. *Baths* and *Fomentations* made with *Neurotick* herbs, (that is such as strengthen the *Nerves* and *Brain*) boyled in a ley of *Steel'd-water* & *Red-Wine*, with *Salt*, *Sulphur*, and *Allom*, do wonderfully Corroborate: *Milk* of *Allom* is singularly good, and is thus prepar'd.

℞. *Aqua Vitæ*, (or *Brandy*) ℔. j. The *Whites* of six new-lay'd *Eggs*, shake them along-time together, with three or four big lumps of *Alom*, in a well-glaz'd *Earthen-Pot*; (it is sufficient to agitate and stir it about:) The Medicine will be more Efficatious if there be first infused *Nervous herbs* in the *Brandy*, such as *Marjarom*, *Sage*, *Rosemary*; but if this be warm'd with the *White* of the *Eggs* in it, they will grow hard, and it will separate into *Curds*,

Curds; it is therefore better to warm them single, both that, and the *red Wine*, (that is the best *Aligant*, if you can procure it;) and the Vessels being took off from the fire, to add a double or treble proportion of the other, though *Allom Milk*; and to dip Linnen cloaths in this, and apply them warm to the parts; but what need any more, since the aforesaid things are sufficient.

They do but make themselves ridiculous, who undertake to dissolve the *knots* of the *Gout*; for if they be once throughly harden'd, to attempt this, is to wash the *Blackamore*: But whilst the matter is yet *Viscous* and Slimy, I think the thing not altogether impossible, if we can attain a remedy that will enter into it, and doth agree with the matter in similitude of substance; and such an one is *Sal-Armoniack*, both

that which is Natural, and that which is Artificial, and compounded of *Soot* and *Urine*; but the volatile *Salt* of *Urine*, made pure by often *subliming*, exceeds it in efficacy.

The *Pores* of the parts being sufficiently open'd, by the help of a *Bath*, a *Hot-house*, or a *Lixivium*, or Ley made with the *Scoria* or yellow dross of the *Regulus* of *Antimony*; (whose *Sulphur* is a powerful *attractor*, and hath a great dissolving faculty.) Let there be taken *Salt* of *Urine*, mixing it with the best *Spirit* of *Urine*, and foment the joynts with this mixture. *Oyl* of *Arsenick* doth digest this slimy matter, and draw it to the superficies of the skin; neither is there any Medicine can equal it upon this account; if a little of it be mixed with *May Butter*, or some other *Fat*, and the joynts be lightly anointed

nointed with this, it sometimes dissipates these *Tumors*, and causeth a certain *viscous matter* to sweat forth at the *Pores*, which looks like *Fat*; and many times there will arise *Bubbels*, which poure out drops of *water*, not unlike Eggs exposed to the fire.

But the main point about the use of this remedy, consists in this, *That you make not too much haste*: For to effect this, there is most commonly requir'd the space of *twelve* or *fifteen days* time. Some as *Dariolus* attempt the opening the parts above the joynts with a *Cautery*. And before the matter is harden'd, they usefully apply *Blistering Plaisters*: But I am of opinion, that the former advice is unnecessary, and that such as oppose the antecedent cause of the Disease with Inward remedies, may well forbear the use of outward ones; or at least may abstain

stain from these painful ones, for it is cruel to add affliction to affliction.

Before I conclude, I will say somewhat to *Blood*-letting, which ought to be performed by way of prevention in full Bodies, and such as live highly and plentifully: Open a *vein* in the *Arm*, of such in the *Spring* and *Fall*. In *Melancholly Constitutions*, open the *Hæmorrhod Veins*; and in *Women*, procure their *Courses* if they be stop'd. *Galen* undauntedly affirms, that it is a present remedy in the highest *Pains*, most violent *Defluxions*, and great *Inflamations*. These three many times meet together in the first assaults of the *Gout*. And in such a case, according to the urgent necessity, who will deny but that it is often to be ordered? And since this remedy is of that high usefulness, I beseech you, what can there be of more

more hope, of greater certainty, and of less hazard: But whether this, or *Purging*, is to be preferr'd in urgent pains, is a question: although *Barius* asserteth of himself, that being extreamly afflicted with the *Gout*, by taking in the height of his pains, of his *Electuary Caryocostinum*, he always was restor'd to the liberty of his *feet*, in so much, that of himself, without any body to support him, he was able to go from his *Close stoole*.

I faithfully give Credit to what he says; for he was a Learned, Antient, and Experienc'd *Physitian*: But yet it certainly appeareth that *Gouty persons* either should not be purged in the height of of their pains; or that this should be done ἀσφαλῶς, by carrying the mass, and heap of humors, that increase this Disease another way. This danger may be prevented, if the same day the Purge is given,

there

there be exhibited at Night a Dose of *Laudanum*, as hath been said before; by which the *Orgasmus*, or oppressive swelling of the humors is stayed, the *Spirits* fixed, and at length the cause being diminished, the Disease doth abate, and Nature is restored to her former liberty.

These Rules being laid down, it will not be difficult to bring into use, more particular Remedies, besides the aforesaid *Specifick*; but the great number of them would frighten the Sick, and cause Confusion, both in the mind of the *Physitian*, and those that assist the Sick: And though I have mentioned a great many Medicines, yet it is none of my intention that all of them should be used to the same party: (or upon the same Subject,) for it is the part of the *Physitian* to Elect those which he judgeth most conveni-

venient for him that is Sick; For Medicinal Advices ought to be directed by the *Masters* of that *Art*, who will give advice for the right and most opportune use of them; and from this the usefulness (and advantage of the Sick) ariseth; otherwise a Medicine is as a Sword in the hand of a Mad man; and if any one, who is ignorant of this Art, intend to imploy and make use of them, they will find themselves deceived by their ill mannaging of them: Let such learn to know, that the whole quality of the Cure is chiefly profited in the Election of a fitting time, which is a thing not obvious to every body, but only to those which have acquir'd gray-hairs in the Operations of this Art; and this knowledge is not gain'd in a day, nor a year.

Before I conclude, I think fit to give you notice, that this Tract was Extorted from me by a Friend, and was written by me in favour and respect to him, to satisfie his Curiosity rather than necessity.

Artem Experientia fecit,
Exemplo Monstrate viam.

Art from Experience doth flow;
Example, us the way doth shew.

FINIS.

MVSEVM BRITANNICVM